



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (*let reverentially guard you*^z *not to displease*) yourⁿ Lord; verily The Hour's^w quake^w (*is*) a thing great.
2. Day you^z see it^w distracts^w [*it^w*] every suckler-she^y *amma* (*regarding*) what suckled-she;^y and *tadha'o* (*she^y births/ delivers^y*) every *tha'te*¹ (*possessor of*) *hamlen* (*internal-burden, i.e. pregnancy*) her *hamla* (*hamlen*) and [you^s] see the mankind drunks while not they (*are*) drunks; [and,] but Allah's torment (*is*) severe.
3. And of the mankind who^p [*he*] disputes in Allah by other than knowledge and *yattabe'ao* (*[he] closely-follows*) every Satan, *mareeden* (*obdurate/rebellious*).
4. (*Had been*) written on him that it^x whoever [*he*] allied him² then verily he misleads him and *yahdey* (*divinely-guides*) him to torment (*of*) the *Sa'eere*^w (*intensely kindling Fire*).^w
5. O, you the mankind: *en* (*if*) you^c were in suspicion of the resurrection, then verily We created you^b of a *tora'ben* (*crushed sand*); afterward of *nuttfaten*³ (*sperm-drop*);^w afterwards of *alaqa'ten*⁴ (*adherent-suspender/blood-clot*);^w afterwards of *mudh'ghaten* (*flesh-morsel*)^w fashioned-she^y and otherthan fashioned-she;^y⁵ to [*We*] manifest for you^b and [*We*] settle in the wombs what [*We*] will, to an *aja'len*⁶ (*term-limit*) *musamma*⁷ (*that which is designated and/-or named*); afterwards *nokhrejo* (*[We] produce/ emerge*) you^b a baby; afterwards, to reach you^z yourⁿ *ashuda*⁸ (*prime/full strength*); and of you^b who^p *youtawaffa*⁹ (*[he] is*

يَتَأْيِدُهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنْ

رَّزْلَةً أَسْعَاهُ شَيْءٌ عَظِيمٌ ﴿٢٢﴾

يَوْمَ تَرَوْنَهَا تَذَهَّلُ كُلُّ مُرْضَعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ
ذَاتٍ حَمَلَ حَلَّهَا وَتَرَى النَّاسَ
سُكَّرَى وَمَا هُمْ بِسُكَّرٍ وَلَكِنْ
عَذَابٌ أَلِلَّهِ شَدِيدٌ ﴿٢٣﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ

عِلْمٍ وَيَتَبَعُ كُلُّ شَيْطَنٍ مُرِيدٍ ﴿٢٤﴾

كُتُبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّهُ فَأُنَاهُ يُضْلِهُ
وَيُهَدِّيهُ إِلَى عَذَابِ السَّعِيرِ ﴿٢٥﴾

يَتَأْيِدُهَا النَّاسُ إِنْ كُثُرَتْ فِي رَبِّ
مِنْ الْبَعْثِ فَإِنَّا خَلَقْنَاهُمْ مِنْ
تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلْقَةٍ
ثُمَّ مِنْ مُضْغَةٍ مُخْلَقَةٍ وَغَيْرِ مُخْلَقَةٍ
لِنَبْيَانِ لَكُمْ وَنَقْرَبُ فِي الْأَرْحَامِ مَا
نَشَاءُ إِلَى أَحَدٍ مُسَمِّيٍّ ثُمَّ
خَرْجُكُمْ طَفْلًا ثُمَّ لِتَبْلُغُوا
أَشَدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّ

¹ It must be noted here that there is “حمل، بفتح الحاء“ and “حمل، بكسر الحاء“ The “حمل” is that which is carried *internally*, such as an *infant inside the womb*. And “حمل، بكسر الحاء“ any *burden* carried on the head, shoulder, back or by the hands. So “ذات حمل“= a *she-internal-burden-possessor*, i.e. no exact English equivalent.

² That the Satan

³ The word “نُطْفَة” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here “نُطْفَة” is the male semen.

⁴ The word “عَلْقَة” = “adherent-suspender,” = that which *adheres as suspender or “clot”* in both Arabic and English “عَلْقَة” or “adherent-suspender/clot” could be of *any* thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (*the union of the sperm and an ovum before its cleavage*).

⁵ That is partly it is *fashioned* and partly it is *not fashioned*.

⁶ The word “الأَجْل” means term-limit, see *السان*.

⁷ The word “musamma” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

⁸ The Arabic word “ashuda”=“أشدہ” translated as [his “prime, full strength] meaning reached the ideal age of physical and mental strengths.

⁹ The word “youtawaffa”=“يُتَوَفَّى” is a *transitive, present tense, always passively constructed*. Thus, it is different than “يَمُوتُ” a *transitive verb* meaning to die. But in the case of “youtawaffa”=“يُتَوَفَّى” which *must always be passively constructed*, because when death occurs to some one, *that one gets to be deprived of life by Allah or His*

received while dying) and of you^b who^p your addo ([he] is to be reverted) to ardh'a'le (meanest of the age), so as not knows [he] from after a knowledge a thing; and [you^s] see the land^w still/barren; ^{w10} so edha (when/if) We descended on it^w the water it^w thrills-she^y and swells-she^y and it^w sprouts-she^y of every delightful category/hue.¹¹

وَمِنْكُمْ مَنْ يُرْدُ إِلَى أَرْذَلِ الْعُمُرِ
لِكِيلًا يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَيْئاً
وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ أَهْتَمَتْ وَرَأَتْ
وَأَنْبَتَ مِنْ كُلِّ زَوْجٍ بَهِيجٌ

6. Tha'leka (afar-that-it/ that)^x (is) because surely Allah, He (is) The Right; and verily He quickens the deceased; and verily He over every-thing (is) Omnipotent.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ أَحَقُّ وَأَنَّهُ سَخِيٌّ
الْمُوْقَ وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

7. And verily The Hour^w (is) aa'teyaton^{w12} (approaching/comer)^w no suspicion in it^w and that Allah resurcts¹³ whom^p (are) in the tombs.

وَأَنَّ السَّاعَةَ إِاتِيَّةٌ لَا رَبَّ فِيهَا
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

8. And of the mankind who^p [he] disputes in Allah by other than a knowledge and nor a huda (divine-guidance) and nor a book illuminator.

وَمِنَ النَّاسِ مَنْ سُجِّدَلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ

9. Thani'ettfehe¹⁴ (bending-his-side) to mislead a'n (off) Allah's path; for him in the world^w (is) an ignominy and [We] (cause) him taste, The Qeyamatey's^w (Judgment's) Day^x the burning torment.

ثَانِي عِطَافِهِ لِيُضْلِلَ عَنْ سَبِيلِ
الَّهِ لَهُ فِي الدُّنْيَا حُزْنٌ وَنُذِيقُهُ
يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ

10. Tha'leka (afar-that-it/ that)^x (is) by what advanced-she^y your^t both hands; ^w and verily Allah (is) surely not a dballamen¹⁵ (multitudinal injustice-doer) for the abee'de (worshippers/ submitters/ slaves).¹⁶

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَمٍ لِلْعَبْدِ

11. And of the mankind who^p [he] worships Allah on a harfen¹⁷ (edge/ conditional-way); so en (if) betided him a khayron^{x18} (desirable/ worthiness/ goodness)^x [he] tranquilized by

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى
حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ أَطْمَانٌ

agents (the angels) on His command. Thus, his soul is received by Allah or His agent. That is why the person is deprived of life. After death, there is a reception of the soul or the body and soul by Allah or His agent to the soul or the soul and body on Allah's command.

¹⁰ The word “همدت الأرض” like “همدت النار” i.e. مُهَمِّدْتَ ثُمَّ طَفَتْ = “extinguished.” However, the word lacked vegetation, did not have beneficial produce, or it is “barren.” See الراغب (البصائر, S41:39). See also.

¹¹ The word “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواجاً,” which could also mean: (2) similars, i.e. the look-alikes.), and in this particular Ayah, (3) category/hues, according to Qur'an commentators and some linguists. See اللسان الفطحي, الألوسي

¹² The reference “arriver,” is clearly to the Hour^w, as the Hour^w is a feminine, thus “arriver.”

¹³ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, missioned, and prompted.

¹⁴ The expression “bending his side” means turning one's side and withdrawing in arrogance.

¹⁵ The word “ظلم” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong.

¹⁶ The word “عبد”=“slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn. So, if they are His “عبد,” then no one else “owns” them, hence they are all free from any human bondage.

¹⁷ The word “حرف”= “harfen” has many meanings, among them: (1) edge, (2) a conditional way of having the desirable, as in this Ayah. Thus, once any undesirable thing happens to that person than the person reverts.

¹⁸ The word “خير” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely خير.

it;^x and *en* betided^w him an essay^w [*he*] transposed on his face;¹⁹ lost [*he*] the world^w and the Hereafter.^w *Tha'leka* (*afar-that-it/that*)^x (*is*) the *khusra'ne*²⁰ (*perdition/-waste/ misguidance*) the manifester.

بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ أَنْقَلَبَ عَلَىٰ
وَجْهِهِ حَسِيرًا الْدُّنْيَا وَالْآخِرَةِ
ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿٦﴾

12. Invokes [*he*] of lesser than/without Allah what not harms him and what not benefits him; *tha'leka* (*afar-that-it/that*)^x (*is*) the misguidance the afar.

يَدْعُوا مِنْ دُونَ اللَّهِ مَا لَا
يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ
الْأَضَلُّ الْبَعِيدُ ﴿٧﴾

13. Invokes [*he*] surely of his harm nearer/closer than his benefit; surely wretched (*is*) the guardian²¹ and surely wretched (*is*) the associate.

يَدْعُوا مَنْ ضَرَّهُ أَقْرَبَ مِنْ نَفْعِهِ
لَعِسَ الْمَوْىٰ وَلَعِسَ الْعَشِيرُ ﴿٨﴾

14. Verily Allah admits whom^p believed they^z and worked they^z the righteous-works^w paradises^w/gardens^w run^w from under it^w the rivers; verily Allah does what [*He*] wants.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ إِنَّ اللَّهَ يَفْعُلُ مَا يُرِيدُ ﴿٩﴾

15. Whoever [*he*] [was] presuming that never succors²² him Allah in the world^w and the Hereafter^w then let extends [*he*] by a cause²³ (*means/ medium*) to the sky;^{w24} afterwards let cuts [*he*] then let look [*he*]: did assuredly undo his scheme/ill-artifice, what exasperates [*him*].²⁵

مَنْ كَانَ يَظْنَ أَنْ لَنْ يَنْصُرَهُ اللَّهُ
فِي الدُّنْيَا وَالْآخِرَةِ فَلِيَمْدُدْ بِسَبِّ
إِلَى السَّمَاءِ ثُمَّ لِيَقْطُمْ فَلَيَنْظُرْ هَلْ
يُذَهِّنَ كَيْدُهُ مَا يَغِيظُ ﴿١٠﴾

16. And like *tha'leka* (*afar-that-it/that*)^x We descended it^x *Aya'ten*^w (*Qur'anic statements*) evident-she;^{y m} and verily Allah *yahdey* (*divinely-guides*) whom^p [*He/he*] wants.

وَكَذَلِكَ أَنْزَلَنَاهُءَاءِيَتْ بَيْنَتِ
وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١١﴾

17. Verily who^r believed they^z and who^r *hado*²⁶ (*who adopted the Jewish “law”/ customs/ repented*) and the *ssa'bena*²⁷ (*followers of Noah/ leavers of their people’s religion*) and the *Nassara** (*presumptively Christians*) and the *Magi*²⁸ and who^r partnered (*deities with Allah*) they^z verily Allah sunders among them The *Qeyamatey's*^w (*Judgment's*) Day;^x verily Allah over every-thing (*is*) *Sha'heed* (*Witnesser/Testifier*).

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا
وَالصَّابِعِينَ وَالنَّصَرَى وَالْمَجُوسَ
وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصُلُ
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدٌ ﴿١٢﴾

18. Have not[*yous*s] seen that Allah kowtows for Him who^p

الْمُرْتَأَنُ اللَّهُ يَسْجُدُ لَهُ مَنْ

¹⁹ The locution: “إنقلاب على وجهه” = “he transposed on his face,” i.e. he renounced and reverted back to his old ways.

²⁰ The word “الخسران” linguistically in The Qur'an has various senses, such as “waste” or as in here it means *misguidance/ perdition*. See the Lexicon attached to this Translation for details. Also see *البصائر*.

²¹ The word “مولى” could also mean: friend, ally, protector.

²² That is to provide with food and riches him or send rain from the sky for Mohammad (SAWS), as “نصر” according to Qur'an commentators, could mean provision or rain in Arabic.

²³ The word “سبب” means a “mean,” which is in this case a rope of some sort.

²⁴ The “sky” here means the *roof*, as the Arabic idiomatic expression says: *whatever roofs you is sky*.

²⁵ That is those who harbor *ill feelings* (*ill-artifices*) towards Mohammad (SAWS), let them hung *themselves by means of a rope to their ceilings and then cut off the rope after they suffocate* and find out if such an action would relieve them of what exasperates them?

²⁶ The word “*hadda*” for the singular and “*hado*” for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (*religion*) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

²⁷ This word “*sabeyeen*” refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*.

*The *Nassara* are, *predate* the establishment of “Christianity.”²⁹ *Nassara* are the follower of Jesus. See (S2:62) footnotes.

²⁸ The “*Magi*” = “*المجوس*,” is the plural of the Magus. The Magi are people who worshipped Fire. They were in present day Persia and Media (southwest of Iran).

(are) in the Heavens^w and [in]the Earth^w and the sun^w and the moon^x and the stars^w and the mountains^x and the trees^w and the *dawabbo*^w (*she-moving-creatures*)^w and many of the mankind; and many righted on him the torment; and whomever Allah demeans then not for him of a *mukrim*²⁹ (*hospitality giver and ennobler*); verily Allah does whatever³⁰ [He] wants.

فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
وَالشَّمْسُ وَالقَمَرُ وَالنُّجُومُ
وَالْجَبَالُ وَالشَّجَرُ وَالدَّوَابُ وَكَثِيرٌ
مِّنَ النَّاسِ وَكَثِيرٌ حَقٌ عَلَيْهِ الْعَذَابُ
وَمَنْ يُنْهِي اللَّهَ فَمَا لَهُ مِنْ مُكْرِمٍ
إِنَّ اللَّهَ يَفْعُلُ مَا يَشَاءُ ﴿٦﴾

19. This [both], twain disputants/antagonists, disputed they^z in their Lord; so who^r unbelieved they^z (*had been*) cut^w for them garments of a fire^w *youssabbo* (*to be descended/poured*) from above/atop their heads the *hameemo*³¹ (*maximally heated/ cooled water*).

* هَذِهِانِ خَصْمَانِ أَخْتَصَمُوا فِي
رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ
هُمْ ثِيَابُهُمْ مِّنْ نَارٍ يُصْبَطُ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ ﴿٧﴾

20. (*To be*) melted by it^x what(*are*) in their bellies and the skins.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالجلُودُ ﴿٨﴾

21. And for them (*are*) maces of iron.

وَلَهُمْ مَقْدِيمٌ مِّنْ حَدِيدٍ ﴿٩﴾

22. Everywhen wanted they^z to exit from it^w from an affliction, they^z (*had been*) returned in it,^w and (*were told*): let-taste you^z the burning torment.

كُلَّمَا أَرَادُوا أَنْ تَخْرُجُوا مِنْهَا مِنْ غَمَّ
أَعْيُدُوهُمْ فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٠﴾

23. Verily Allah admits whom^r believed they^z and they^z worked the righteous-works^w paradises^w /- gardens^w run^w from under it^w the rivers; (*to be*) adorned they^z in it^w of gold bracelets and pearls and their *lebaso*³² (*wear/garments/inner clothing*) in it^w (*is*) silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ إِيمَانُهُ
وَعَمِلُوا الصَّلَاحَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَرُ سَخْلُونَ فِيهَا مِنْ
أَسَاوَرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرَيرٌ ﴿١١﴾

24. And *hodo* (*had been divinely-guided they^z*) to the good of the say and *hodo* to The *Hameed's*³³ (*iteratively praised iteratively praiser*)'s *Sseratte* (*road/ way*).

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ
وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿١٢﴾

25. Verily who^r unbelieved they^z and they^z repel *a'n* (*off*) Allah's path and The Mosque The Sacred, which^x We made it^x for the mankind *sawa* (*common equality*), the anchorite in it^x and the *ba'de* (*bedouin/ alien*); and who-ever wants in it^x by³⁴ an *elhaden* (*a profanity/ deviation of proper religiosity*) by an injustice [We] (*cause*) him (to) taste of a painful torment.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي
جَعَلْنَا لِلنَّاسِ سَوَاءَ الْعَكْفُ فِيهِ
وَالْبَادِ وَمَنْ يُرِدُ فِيهِ بِالْحَادِ
بَطْلَمُ نُذْقَهُ مِنْ عَذَابِ الْيَمِّ ﴿١٣﴾

²⁹ The word “*mukrim*=“**مَكْرُمٌ**” i.e. *bestower of generosity and ennobler*, has no English equivalent, see footnote #12.

³⁰ The particle “*ما*” is = *اسم أو أداة شرط* “*ما*” = *conditional noun/particle*; or “*اسم موصول*” = “*ما*” = *connective noun meaning that which*. See *الدر المصنون*, لـ احمد الخطب and *اعراب القرآن*, لـ محمود صافي.

³¹ The word “*hameemo*=“**حَمِيمٌ**” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameemo*=“**حَمِيمٌ**” has at least four different meanings, one of which is a *paradoxical meaning of maximally heated water or cooled water or could be just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*.

³² See the Lexicon attached to this Translation for the various meanings of this *very important word*, which literally means “*inner clothing*” but *figuratively* much more, including the “*garments*”.

³³ The word “*Hameed*=“**حَمِيدٌ**” linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

³⁴ The “*بـ*” prefixing the word “*الحاد*,” is, and Allah knows best, the “*بـ التبعية*” indicating any part or degree of “*elbad*.”

26. And *edh* (*when/since*) *ba'rrwana* (*We deservedly ensconced*) for *Ebraheema* (*Abraham*) The House's place; that let-not [*you^s*] partner (*other deities*) by Me a thing; and let-purge [*you^s*] My House for the circumambulators, and the standers,³⁵ and the *rukka'ae* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) as'sojoode (*they who kowtow in the Prayer*).

وَإِذْبَأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ
أَن لَا تُشْرِكَ بِ شَيْئًا وَطَهَّرَ
بَيْتَنَا لِلظَّاهِفِينَ وَالْقَائِمِينَ
وَأَرْكَعَ السَّجُودَ

27. And let-call/proclaim [*you^s*] in the mankind by the *Hajje* (*pilgrimage*), *ya'atoka^x* (*they^z willingly come to you^g*) *x rejalan* (*ambulatorily*) and over every *dba'meren*³⁶ (*lean/-trim*) *ya'ateena^w*³⁷ (*she-they come*) from every deep ravine.

وَأَدْنَ فِي النَّاسِ بِالْحِجَّةِ يَأْتُوكُ
رَجَالًا وَعَلَى كُلِّ ضَامِرٍ
يَأْتِينَ مِن كُلِّ فَجَّ عَمِيقٍ

28. To witness they^z benefits for them and mention they^z Allah's name in days^x *ma'aloma'ten* (*countables/numerically known*) over what *razaqa* ([*He*] gave *victuals for sustenance to*) them of brute^w the *an'aa'me^w*³⁸ (*cattle/sheep/goats/camels*);^w so let-eat you^z from it^w and *att'emo* (*let-give to: ingest/feed you^z*) the miserable the poor.³⁹

لِيَشْهَدُوا مَنْفَعَ لَهُمْ وَيَذْكُرُوا
آسَمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَتْ عَلَى
مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَمِ
فَكُلُوا مِنْهَا وَأَطْعُمُوا الْبَائِسَ
الْفَقِيرَ

³⁵ The “standers,” i.e. those standing for the Prayer. It could stand for “*maintainers*” or “*sustainers*.”

³⁶ The word “lean/trim” used as the closest for the word “*ضامر*” as *linguistically* “*ضامر*” means: “lean, emaciated, skinny” which applies to *anything* that *appears* as the word describes, but especially *animals* and the *humans*. In the context of this Ayah: “over every *dba'mer* (*lean/trim*),” means *riding* over lean/trim, mostly *camels*, as the camel is the most common means of transportation among the Arabian peninsula people at the time of *Ebraeem* (*Abraham*) and for a very long time thereafter. See *الراغب* for *ضامر*.

³⁷ Some Qur'an commentators say that the word “*يَأْتِينَ*” refers to “*ضامر*” *feminized* verb as “come, ^w” as Allah wants to *laud* and *honor* the camels like He so did with the horses in (5100:1), see *الفقرطي*. Clearly the word “*يَأْتِينَ*” implies and the reader must infer the intent to be the *camels*. However, what I believe, and Allah knows best, is that the plural for “*جمل*” is “*جمل*” and when there are *many* “*جمال*,” then they are *all* called “*جملة*=*plural of the plural* (*جمع الجمع*), *not* unusual phenomena in Arabic. And the “*جملة*” are *normally* what come to the *Hajj*, so the verb for the “*جملة*,” which is obviously feminine, is “*يَأْتِينَ*=“come-they, ^w” as so stated in this Ayah^w. Another explanation could be the fact that “*ضامر*” is *plural* in the *form of the singular*, again *not* unusual phenomena in Arabic. But this is a “*broken*” plural=“*جمع تكسير*,” for which *feminine* verb applies.

³⁸ The coined word “*brute-animal*” is for the word “*بَهِيمَة*,” as there is *no* English word for “*بَهِيمَة*.”

³⁹ The word “*فقير*” versus the “*مسكين*” see the *Lexicon* attached to this *Translation* for the distinction.

29. Afterwards let finish they^z their unkemptness and let⁴⁰ fulfill⁴¹ they^z their vows and *yatta'nnwafoa* (*let-repetitively circumambulate they^z*) by The House The Ancient.

30. *Tha'leka(afar-that-it/that)^x(is)* and whoever [he] glorifies Allah's *huroma'te* (*sacred rites/rituals by Sharey'ah's rules*), then it^{x42} (*is*) *khayron* (*choicer/superior/worthier*) for him *enda* (*by munificence of/by Rule of*) his Lord; and *uhellat* (*had been legitimized/sanctioned*) for you^b the *an'aa'me^w* (*cattle/sheep/goats/and camels*)^w except what (*is to be*) recited on you;^b so let-avoid you^z the *rejsa^x* (*filth/anathema*)^x of the idols and let-avoid you^z say (*of*) the mendacity.

31. *Hunafa* (*rightly-inclined*)⁴³ for Allah, other than *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) by Him; and whoever [he] partners by Allah, then as that only [he] tumbled from the sky^w then snatch him the birds or nose-dives [by] him the wind^w in an abyss place.

32. *Tha'leka(afar-that-it/that)^x(is)* and whoever [he] glorifies Allah's rites^w then verily it^w (*is*) of the hearts' *taqwa* (*reverential guarding against Allah's displeasure*).

33. For you^b in it^w benefits to *ajalir⁴⁴* (*term-limit*) *musa-mma⁴⁵* (*that which is designated and/or named*); after-wards its^w place (*is*) to The House The Ancient.

34. And for every an *Ummaten^w* (*people/community*)^w We made a rite/rite-place⁴⁶ to remember they^z Allah's name, on what [He] provided them of brute^w the *an'aa'me^{w47}* (*cattle/sheep/goats/and camels*);^w so yourⁿ *elaho* (*deity*) (*is*) *elahon* (*deity*) One; so for Him *aslemo⁴⁸* (*let-beMuslims you^x*) and *bashsher⁴⁹* (*let-tell pleasant tidings [you^s]*) the *mukh-beteen⁵⁰* (*quietly-submitters for their Lord*).

35. Who^r if (*had been*) mentioned Allah's name *wa'jela⁵¹* (*shuddered and awed*) their hearts; and the *ssa'bereena* (*people of patience*), over what betided them, and the Prayer^w maintainers and of what *razaqna* (*We provided*)

ثُلَّ يَقْضُوا تَفْثِيمَهُ وَلَيُوْفُوا نُذُورَهُمْ
وَلَيَطْوِفُوا بِالْبَيْتِ الْعَتِيقِ

ذالِكَ وَمَنْ يُعَظِّمْ حُرْمَتَ اللَّهِ فَهُوَ
خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَحْلَتْ لَكُمْ
الْأَنْعَمُ إِلَّا مَا يُتَلَقَّى عَلَيْكُمْ
فَاجْتَنِبُوا الْرَجْسَ مِنَ الْأَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٧﴾

حُنَفَاءِ لِلَّهِ غَيْرُ مُشْرِكِينَ بِهِ وَمَنْ
يُشْرِكُ بِاللَّهِ فَكَانَمَا حَرَّ مِنْ
السَّمَاءِ فَتَخْطُفُهُ الظَّيْرُ أَوْ تَهُوِي
بِهِ الرُّسُغُ فِي مَكَانٍ سَاحِقٍ

**ذَلِكَ وَمَنْ يُعَظِّمْ شَعْبَرَ اللَّهِ فَإِنَّهَا
مِنْ تَقْوَى الْقُلُوبِ**

لَكُمْ فِيهَا مَنْفَعٌ إِلَى أَجَلٍ مُسَمّى
ثُمَّ مَحَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ
وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا
لِيَذَكُرُوا أَسْمَ اللَّهِ عَلَىٰ مَا رَزَقْنَاهُمْ
مِنْ بَهِيمَةِ الْأَنْعَمِ فَإِلَهُكُمُ اللَّهُ
وَاحِدٌ فَلَمَّا أَسْلَمُوا وَبَشَّرَ
الْمُخْتَيِّنَ

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّ قُلُوبُهُمْ
وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ
وَالْمُقِيمِي الْأَصْلَوَةَ وَمِمَّ رَزَقْنَاهُمْ

⁴⁰ إعراب القرآن لـ محمود صافي "بِ امر" is "لـ يليقوا و ليوفوا و ليطوفوا" in "الـ" The

⁴¹ The word “التمام” from “ليوفوا” in “يوفوا” meaning gathering the last component of any obligation to make it a whole. So, “يوفوا” means they endeavor and gather the last part of an obligation and fulfill it.

⁴² The locution “it” here stands for “هوّ,” as “the matter” = الشأن or “the glorification” = all are inanimate masculine objects in Arabic. So the reference to either is a “it.”

⁴³ The word حنفاء “Hanفاء” in this Ayah is an adverbial construct. See and اعراب القرآن، لمحمد صافي The “rightly-inclined” they to the sound religion or faith of Ibraheem’s (Abraham’s); as he leaned away from his people’s faith which was based on multiple idols’ worships.

⁴⁴ The word “اللسان” means term-limit, see [اللسان](#).
⁴⁵ The word “العنوان” is meaning singular which

⁴⁵ The word “musamma” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

⁴⁷ Ibid, for the word بئرَةٌ.

⁴⁸ The word "aslemo" = "be Mu-

⁴⁹ See the Lexicon attached to this Translation for *bashashara/youbashbaro/mubasheron*.

⁵⁰ The word “المُخْبِتُينَ” = “mukhbiteen,” is a plural, masculine, subjective noun. The word سُكُنُوا و تَوَاضُعُوا” = “**الْمُخْبِتُينَ**”

⁵¹ The word “وَجْلٌ” means “shuddered and awed” their hearts, see **البصائر**.

them they^z expend.

36. And the *budna*⁵² (*fleshy-she-camels*) We made it^w for you^b of Allah's rites, for you^b in it^w *khayron* (*desirables/worthiness/goodness*); so let-mention you^z Allah's name over it^w *sawaffa* (*standing on three/as one of the forelegs is tied*); then *edha* (*when/whereas*) *wajabat* (*fell-dead*) (*on*) its^w sides⁵³ then let-eat you^z from it^w and *att'emo* (*let-give to: ingest/feed you*)^x the *qa'ne'a*⁵⁴ (*he who asks favor and is satisfied with whatever is given*) and the *mu'atarra* (*he who comes your way seeking favor but without asking for it*); like *tha'leka* (*afar-that-it/that*)^x We subjugated it^w for you;^b *la'alla* (*craving currently unavailable deed that, perhaps*) you^b thank you.^z

37. Never reaches Allah its^w fleshes and nor its^w bloods; [and,] but reaches Him the *taqwa* (*reverential guarding against Allah's displeasure*) from you; ^b like *tha'leka* (*afar-that-it/that*)^x [He] subjugated it^w for you^b to *tokabbero*⁵⁵ (*to you^z say: "Allaho akbar"*) Allah on what *hada* ([He] divinely-guided) you;^b and *bashsher*⁵⁶ (*let-tell [you^s] pleasant tidings*) the benefactors.

38. Verily Allah defends *a'n*⁵⁷ (*on-behalf-of/regarding*) whom^p believed they;^z verily Allah loves not every *khanwa'en* (*recurrent betrayer*), *kafooren*⁵⁸ (*iterative unbeliever/ingrate*).

39. (*Had been*) permitted for whom^r (*are being*) mutually fought they^z because⁵⁹ that they^z (*had been*) wronged; and that Allah over their succor (*is*) surely Omnipotent.

40. Who^r (*had been*) exited they^z from their homes^{w60} by other than a right, except that they^z say our Lord (*is*) Allah; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind some (*of*) them by some, surely (*would have been*) demolished^w hermitages^w/monasteries,^w churches,^w

يُنْفِقُونَ

وَالْبَدْنَ جَعَلْنَا لَكُم مِنْ
شَعَّرِنَا اللَّهُ لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا
آسَمَ اللَّهِ عَلَيْهَا صَوَافَ فَإِذَا
وَجَبَتْ جُنُوبَهَا فَكُلُوا مِنْهَا
وَأَطْعِمُوا الْقَانِمَ وَالْمُعْتَرَ كَذَلِكَ
سَخَّرْنَا لَكُمْ لَعْلَكُمْ تَشَكُّرُونَ



لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا
وَلِكُنْ يَنَالُهُ الْتَّنْقُوَى مِنْكُمْ
كَذَلِكَ سَخَّرْنَا لَكُمْ لِتَكْبِرُوا اللَّهَ
عَلَى مَا هَدَنَاكُمْ وَمَشَرِّبُ
الْمُحَسِّنِينَ



* إِنَّ اللَّهَ يُدَافِعُ عَنِ الظَّالِمِينَ
إِمَّا تُؤْمِنُوا إِنَّ اللَّهَ لَا سُبُّبُ كُلَّ
حَوَانٍ كُفُورٌ



أُذْنَ لِلَّذِينَ يَقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا
وَإِنَّ اللَّهَ عَلَى نَصْرِهِ لَقَدِيرٌ
الَّذِينَ أَخْرَجُوا مِنْ دِيْرِهِمْ بَغْيَةً
حَقَّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ
وَلَوْلَا دَفْعَ اللَّهِ النَّاسَ بَعْضَهُمْ
بَعْضًا هَذَمَتْ صَوَامِعَ وَبَيْعَ
وَصَلَوَاتٍ وَمَسَاجِدٍ يُذْكُرُ فِيهَا



⁵² The word "البدن" means "flesh she-camel." However, there are others who also include in the "البدن" the fleshy male camel and the fleshy cows. But the Prophet (SAWS) said that whoever went for Friday Prayer in the *first hour* as if he had given a "بدنة" and in the *second hour* as if he had given a "بقرة". So he distinguished between the two.

⁵³ The word "وجب" = "مات فـسطط" = "died and fell". See اللسان.

⁵⁴ For the name "the *qane'a*" = "القانع" and the name "the *mua'itarr*" = "المعتر" there are so many contradictory commentaries as to their exact meanings. However, the sum an essence of it all, in term of what is most commonly accepted meanings are what is stated parenthetically above.

⁵⁵ The word "*tokabbero*" = "تكبروا" means to say: "الله أكبر" meaning: *Allah is bigger and more encompassing than anything else*. That is why the call for the Prayer starts with: "الله أكبر" as there is no thing bigger than to immediately attend to the call and forthwith go to meet and worship Allah. And that means leave aside whatever is occupying you, unless it is a matter of life and death or of immense loss of some thing beyond reason if left unattended. *الله أكبر* = *Allah antedates/precedes all/everything, is not same as Allah is great or more enormous.*

⁵⁶ See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheran* = بشرًا يُبَشِّرُ أَمْبَثِرًا.

⁵⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

⁵⁸ The word "كُفُور" is masculine noun, denying Allah's multiple favors, i.e. he is a *multitudinous unbeliever/ingrate*.

⁵⁹ The "ب" in "بـالـهـمـ" is "بـالـسـبـيـلـ" hence translated as "because." See إعراب القرآن لـ محمود صافي.

⁶⁰ The word "deyar" = "دار" which means: (1) home, (2) home country, (3) the personal tribe, (4) the region where a certain Law is dominant, (5) the world *versus* The Hereafter, (6) The Hereafter, (7) abode.

synagogues,^w and mosques^x being mentioned in it^w Allah's name multitudinously; and truly assuredly⁶¹ Allah succors whomever[he] succors Him; verily Allah (is) surely Omnipotent Mighty.

أَسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ
لَقَوْتَ عَزِيزٌ ﴿٦١﴾

41. Whom^r en (if) We established/empowered⁶² them in the Earth^w aqamo⁶³ (they^z upped-to-fulfill the prescribed obligations of) the Prayer^w and aa'taw (they^z accorded and fulfilled the obligations of) the Zakata^w⁶⁴ (prescribed percentage of personal possessions)^w and (would have) commanded they^z by the ma'aroofa (popularly acceptable and not Sharey'ah disapproved maxim) and restrained they^z a'n(off) the munka're (rationally/ Sharey'ah unacceptable deed/say); and for Allah (is) the matters' consequence.^w

الَّذِينَ إِنْ مَكَنُوهُمْ فِي الْأَرْضِ
أَقامُوا الصَّلَاةَ وَإَتَوْا الزَّكُوْةَ
وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَا عَنِ
الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٦١﴾

42. And en(if) they^z deny you^g so qad(already and affirmatively) denied^w⁶⁵ before them Nooh's (Noah's)⁶⁶ people and Aad's⁶⁷ and Thamood's.⁶⁸

وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَبْتَ
قَلَّتْهُمْ قَوْمٌ نُوحٌ وَعَادٌ وَثَمُودٌ ﴿٦٢﴾

43. And Ebraheema's (Abraham's)⁶⁹ people and Lootten's (Lot's)⁷⁰ people.

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ
وَأَصَحَّبُ مَدْيَنَ وَكُذَّبَ
مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ
أَخْذَتْهُمْ فَكَيْفَ كَانَ نَكِيرٌ ﴿٦٣﴾

44. And Madyan's companions and (had been) denied Mosa (Moses); so I protracted for the unbelievers; afterwards I took them; thus, how (strong) [was] [My] demur/reproof/spurning.⁷¹

فَكَائِنٌ مِنْ قَرِيَّةٍ أَهْلَكَنَّهَا وَهُنَّ
ظَالِمَةٌ فَهُنَّ حَاوِيَةٌ عَلَى عُرُوشَهُمْ
وَبَغَرْ مُعَطَّلَةٌ وَقَصْرٌ مَشِيدٌ ﴿٦٤﴾

45. So how many of a village^w We perished it^w while it^w (is being) dha'lematon^w⁷² (injustice-doer-she^y) so it^w (is) khaweyaton^w⁷³ (ruinously-empty and its walls had fallen)^w over its^w aoroshe (trellises/ roofs); and a well^w idled^w and a castle masheed^w (well built and notably high in construct castle pargeted, i.e. plastered, for adornment).

⁶¹ The word "الـ" in "لـ" = "لـ القسم" is a *juratory* "الـ التأكيد" i.e. affirmation, expressed by "assuredly".

⁶² The word "مـكـنـا" in "مـكـنـا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مـكـنـا" per se.

⁶³ The word "أـقامـوا" from قـامـ = "stood/upheld/sustained/maintained." But linguistically means:

"أـدـامـ

"أـدـامـ, بـمعـنى أـبـقـى أو أـسـتـمـرـ على دـوـامـ وـالـدـوـامـ هوـ الـحـضـورـ فيـ زـمـانـ وـمـكـانـ معـينـ, مـعـرـوفـ لـدىـ الـحـاضـرـ مـسـبـقاـ" So, "أـقامـوا" means they: (1) *upped/sustained*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this Ayah (S2: 3). Also "أـقامـ" has another "sharey'ah" prescribed meaning of: (2) *called or upped to perform the Prayer itself*, as in the Ayah: "And when you^g were in them, then you^g upped for them (*the second call for the Prayer*)," (S4: 102). Note: *Prayer and how to be done was established and reveled by Allah*. Hence people do not establish Prayer they *only maintain and perform it*.

⁶⁴ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

⁶⁵ The word "كـذـبـ" = denied^w is in reference to the "people," which is *broken plural* in Arabic; so its reference most often feminized, as indicated by the "نـ" in "كـذـبـتـ."

⁶⁶ People of Noah are mentioned in (S7:64).

⁶⁷ People of Aad are mentioned in (S7:66).

⁶⁸ People of Thamood are mentioned in (S 7:76).

⁶⁹ People of Abraham are mentioned in (S21:55).

⁷⁰ People of Lot are mentioned in (S 7:82).

⁷¹ The speaker's pronoun "يـ" in "كـيـرـ" by Arabic (*linguistic*) Rule, is omitted, for "التـخفـيفـ" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See *عرب القرآن، لمحمد صافي*

⁷² The word "الـظـالـمـ" = "فـاعـلـ الـظـالـمـ" = "the injustice-doer," as "injustice."

⁷³ The word "خـاوـيـةـ" by definition means *empty and in ruin*. See *الهـادـيـ* and *الـلـسانـ*.

⁷⁴ The word "mashed" = "مشـيـدـ" means (1) *well built and notably high in construct castle* or (2) *a castle pargeted (plastered) for adornment*. See *الـلـسانـ*.

46. Have then not treaded they^z in the land,^w then (*to*) be for them hearts cerebrate they^z by it;^w or ears they^z listen by it,^w so verily it^w (*is*) not *ta'ama* (*be-blind*)⁷⁵ the *abssarō* (*insights/ discernments*) [and] but *ta'ama* the hearts that (*are*) in the chests.⁷⁶

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ
لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ إِذَا
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَلُ
الْأَبْصَرُ وَلَكِنْ تَعْمَلُ الْقُلُوبُ
الَّتِي فِي الْأَصْدُورِ

47. And *yasta'ajelo* (*they^z affirmably hasten*) you^g by the torment, and never unfulfills Allah His promise, and verily a day *enda* (*by Rule of*) your^t Lord (*is*) like a thousand [year] of what you^z count.

وَسَتَعْجِلُونَكُمْ بِالْعَذَابِ وَلَنْ يُخْلِفَ
الَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ
كَالْفَسْطَنَةَ مِمَّا تَدْعُونَ

48. And how many of a village^w I protracted for it^w while it^w (*is*) *dha'lematon*^w (*injustice-doer-she^y*); afterwards I took it^w and to Me (*is*) the destiny.

وَكَأَيْنِ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ
ظَالِمَةٌ ثُمَّ أَخْذَنَاهَا وَإِلَى الْمَصِيرِ
قُلْ يَأْتِيهَا النَّاسُ إِنَّمَا أَنَا لِكُمْ
نَذِيرٌ مُبِينٌ

49. Let-say [*you^s*]: O, you the mankind, verily only I am for you^b *natheeron* (*recurrent warner*) manifester.

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

50. So who^r believed they^z and worked they^z the righteous-works^w for them (*are*): a forgiveness^w and a *rez'qon*^x (*provision-/ rituals for sustenance*) ^x *kareemon*⁷⁷ (*bounteous, ennobling and of multiple uses/ effects*).

وَالَّذِينَ سَعَوا فِي إِيمَانِنَا مُعَاجِزِينَ
أُولَئِكَ أَصْحَابُ الْجَحِيمِ

51. And who^r endeavored⁷⁸ they^z in Our *Aya'te*^w (*Qur'anic statements*) (*as*) mutual bafflers; those (*are*) the *Jaheme's*⁷⁹ (*intensely-blazing Fire*^w) companions.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ
وَلَا نَبْيَ إِلَّا إِذَا تَمَنَّى الْقَيْ
الشَّيْطَنُ فِي أُمَّتِنَا فَيَنْسَخُ اللَّهُ
مَا يُلْقِي الشَّيْطَنُ ثُمَّ هُكْمٌ
الَّهُ أَعْلَمُ بِهِ وَاللَّهُ عَلَيْهِ حِكْمَةٌ

52. And not sent We of before you^g of a messenger and nor a prophet, except if [*he*] longed threw/cast the Satan in his longing;^w then abrogates Allah what throws the Satan; afterwards Allah *youb'kemo* (*sanctions and not subsequently abrogates*) His *Aya'te*^w (*Qur'anic statements*); and Allah (*is*) Omniscient *Hakeemon*⁸⁰ (*infinite hekmah*⁸¹ Possessor).



⁷⁵ The word “تعمى” is an *intransitive* verb and the English word “blind” is *transitive*. So the word *be* is placed preceding “blind” to render the desired effect, because the concept of “blind” is *what is used in the text*.

⁷⁶ So the real “blindness” is the *blindness of the hearts in the chest*. What an interesting futuristic discovery to be.

⁷⁷ The word “*kareem*= “*كريم*” is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/ effects*.

⁷⁸ The word “سعى” has *several meanings, depending on the context*: (1) *يُعْنِي دُونَ الشَّدَّ*” (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) *يُعْنِي مُشَى أَوْ مُضَى*” i.e. treaded = walk on, over, or along; (3) *عمل باجتهاد*” = endeavored, i.e. *he made conscientious or concerted effort toward an end, as in this context*; (4) *يُعْنِي* “*قصد*” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “اللام.” See *الصائر* and *اللسان*.

⁷⁹ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

⁸⁰ See the *Lexicon* attached to this *Translation* for an exposition on the words “*الحكيم*” and “*حكيماً*.”

⁸¹ See the *Lexicon* attached to this *Translation* for “*hekma*.”

53. To make [He] what throws/casts the Satan an essay^w for whom^r in their hearts (*is an*) illness⁸² and their hearts (*are*) indurate; ^{w⁸³} and verily the *dha'lumeena*⁸⁴ (*injustice-doers*) surely (*are*) in a far conflict.
54. And to know who^r *oto* (*had been accorded they^z*) the knowledge verily it^x (*is*) the right from your^t Lord; so they^z believe by it;^x so *tokhbetu*⁸⁵ (*quietly-submit*) for it^x their hearts and that Allah (*is*) surely divine-guider (*of*) whom^r believed they^z to the *Sseratten* (*road/ way*) straight.
55. And cease not who^r unbelieved they^z in a dubitancy^{w⁸⁶} of it^{x⁸⁷} until *ta'atee* ^w (*descends/ comes upon*) ^w them The Hour ^w suddenly ^w/surprisingly ^w or *ya'ateya* (*comes to*) them a sterile/barren day's torment.
56. The Kingship/Proprietorship then-day (*is*) for Allah, [He] rules among them; so who^r believed they^z and worked the righteous-works^w they^z (*are*) in paradises^{w⁸⁸ /gardens^w (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).}
57. And who^r unbelieved they^z and denied they^z by Our *Aya'te*^w (*Qur'anic statements*) then those for them (*is*) a humiliative torment.
58. And who^r they^z emigrated in Allah's path, after-wards (*had been*) killed they^z or died they^z surely assuredly^{w⁸⁹} Allah *yarzoqa* (*gives victuals for sustenance*) them a *rez'qan*^x (*victuals for sustenance*) ^x *hasanan* (*ultimate meritorious deed*); and verily Allah surely He (*is*) *khayro* (*choicer/ superior/ worthier*) (*of*) the *ra'zeqeena* (*givers of provision/ victuals for sustenance*).
59. Surely assuredly [He] admits them admittance they^z delight it;^{x⁸⁹} and verily Allah (*is*) surely Omniscient Forbearer.
60. *Tha'leka* (*afar-that-it/ that*)^x (*is*) and who^p [*he*] retaliated by

**لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانَ فِتْنَةً
لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
وَالْقَاسِيَةُ قُلُوبُهُمْ وَإِنَّ
الظَّالِمِينَ لَفِي شَقَاقٍ بَعِيدٍ**

وَلِيَعْلَمُ الَّذِينَ أَوْتُوا الْعِلْمَ أَنَّهُ الْحَقُّ
مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتَنْبَخِبَ لَهُ
فَلَوْلَهُمْ وَإِنَّ اللَّهَ لِهَادِ الْذِينَ ءَامَنُوا
إِلَى صِرَاطٍ مُسْتَقِيمٍ

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي
مَرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيهِمُ السَّاعَةُ
بَغْتَةً أَوْ يَأْتِيهِمْ عَذَابٌ يَوْمَ
عَقِيمٍ

الْمَلَكُ يَوْمَئِذٍ لِّلَّهِ تَحْكُمُ
بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي جَنَّتِ النَّعِيمِ

وَالَّذِينَ كَفَرُوا وَكَذَبُوا بِعَايَتِنَا
فَأُولَئِكَ لَهُمْ عَذَابٌ مُّهِمٌ

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ
قُتِلُوا أَوْ ماتُوا لَيَرْزُقُنَاهُمُ اللَّهُ رِزْقًا
حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

لَيْدَخْلُنَّهُم مُدْخَلًا يَرْضُونَهُ وَ
وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ
ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا

⁸² The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

⁸³ قاسية، أو قسية، كمائل البعض، و ”قلوب“ = ”قلوب“ = ”hearts“ is a ”broken plural.“ And the word ”تسير“ = ”تسير“ is an objective noun referring to the ”hearts,“ so it must be feminized as a ”broken plural.“ Hence: ”hard“ as above stated.

⁸⁴ The “ظالمين” = “the injustice-doer,” as the “ظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁸⁵ The word “المُخْبِتُينَ” = “الذِّينَ سَكَنُوا وَتَوَاضَعُوا” in “خَبَتْ” meaning: *quiet and submit*. As the word “خَبَتْ” means: *quiet and submit [it]*, i.e. for their Lord.

⁸⁶ The word مُرْيَةٌ “مرية” strictly linguistically speaking, is See الشَّكُ وَالجَدَالُ “الشك و الهداي، و التاج” Although some scholars, say it is التَّرَدُّدُ فِي الشَّيْءٍ “مرية” which is the result of the مُرْيَةٌ “مرية” and not the مُرْيَةٌ “مرية” itself.

⁸⁷ The pronoun “هُوَ” in “لِهُوَّ” refers to The Qur'an, a masculine gender in Arabic, so its reference is “it”.

⁸⁸ The "ل" in "يُرِزَقُنَّ" and in "يُدْخَلُنَّ" and in "يُنَصَّرُنَّ" in the following Ayat (# 59 & 60) is a *juratory*" ل" amounting to "التأكيد" i.e. *affirmation*, expressed in all cases by "assuredly".

⁸⁹ The pronoun “هُوَ” يُرْضُونَهُ in مُخَلَّا refers to a masculine gender, so its reference must be masculine, so it’s.

like what [he] (*had been*) retaliated by it^{x90} afterwards *bugheya* (*had been excessively transgressed*) on [him] surely assuredly Allah succors him; verily Allah (is) surely *Afowwon* (*multitudinous Pardoner*), *Ghafooroon* (*iterative Forgiver*).

عَوْقَبَهُ ثُمَّ يُغَيِّرُ عَلَيْهِ أَيْنَصَرَتْهُ
اللَّهُ إِنَّ اللَّهَ لَعَفُوٌ غَفُورٌ

61. *Tha'leka* (*afar-that-it/ that*)^x (is) because surely Allah transpierces the night in the *naha're* (*between sunrise and sunset*) and [He] transpierces the *naha're* in the night; and that Allah (is) *Sameeon*⁹¹ (*Acute-Hearer/-Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keenly:Seer/Omniscient*).

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ الَّلَّيلَ فِي
النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّلَّيلِ وَأَنَّ
اللَّهُ سَمِيعٌ بَصِيرٌ

62. *Tha'leka* (*afar-that-it/ that*)^x (is) because surely Allah, He (is) The Right; and verily what they^z invoke of lesser than/without Him it^x (is) the falsehood^x; and verily Allah, He (is) The *Aa'leyo* (*High beyond description*), The *Ka'beero*^x (*Big beyond comparison/comprehension, Predates all things*).

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ
وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ
هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ
الْكَبِيرُ

63. Have not seen [you^s] that Allah descended from the sky^w water^x so becomes the land^w *mukhdharratan*⁹² (*she-looking/ turning green*); verily Allah (is) *Lateefon*⁹³ (*fine/ subtle/ gentle/ protector*) Proficient.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ
السَّمَاءِ مَا يُنَصِّبُ الْأَرْضَ مُخْضَرًا
إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ

64. For Him what (are) in the Heavens^w and [what] (are) in the Earth;^w and that Allah surely He (is) The Rich The *Hameedo*⁹⁴ (*multitudinously praised, multitudinous praiser He Himself*).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ وَإِنَّ اللَّهَ لَهُ الْغَنَوْمُ
الْحَمِيدُ

65. Have not seen [you^s] that Allah subjugated for you^b what (are) in the Earth;^w and the *folka*^x (*ship/ships*)^x run in the sea by His command; and [He] holds the sky^w not(*to*) fall^w over the Earth^w except by His leave; verily Allah by the mankind (is) surely *Ra'oofon*⁹⁵ (*iteratively Forbearer/Clement*) surely *Raheemon* (*iterative mercy Giver*).

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي
الْأَرْضِ وَالْفَلَكَ تَجْرِي فِي الْبَحْرِ
بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقْعُدَ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ
بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

66. And He Who quickened you;^b afterwards [He] deadens⁹⁶ you;^b afterwards [He] quickens you;^b verily the mankind (is) surely *kafooron* (*iteratively unbeliever-ingrate*).⁹⁷

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمْتِكُمْ
ثُمَّ تُخْيِكُمْ إِنَّ الْإِنْسَنَ لَكَافُورٌ

⁹⁰ Ibid, except here for “عَقَابٌ,” a masculine gender too.

⁹¹ The word “*Sameeon*” here is to emphasize His dual capacity for hearing, i.e. He hears and enable others to hear.

⁹² The word “*mukhdharratan*” meaning *she-looking/ turning green*, as the *land* is a feminine, so is its reference.

⁹³ The word “*أَطِيفٌ*=”*رَفِيقٌ*” in concrete (material) terms it means: *fine*; and in abstract terms, it means: *subtle* or *gentle* or both. See *البصائر*. Additionally, when the word: “*أَطِيفٌ*” is ascribed to *Allah* it becomes one of Allah’s most beautiful *attributive characteristics*, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. I know of no English word which simultaneously denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

⁹⁴ The word “*Hameed*=”*حَمِيدٌ*” linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

⁹⁵ The word “*رَءُوفٌ*” “الرَّاقِةُ” which is more intensive than “الرَّحْمَةُ” as “الرَّحْمَةُ=”*mercy*, which is kindness imparting delight to its recipient; while “الرَّاقِةُ” is in addition to “الرَّحْمَةُ” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرَّاقِةُ” is a *protective-mercy=clemency*. And “رَءُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See *النتائج*.

⁹⁶ The word “*أَمَاتٌ*” in “يُمْتَكِّمُ” is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

⁹⁷ The word “*كُفُورٌ*” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous unbeliever/ ingrate.

67. For every an *Ummaten*^w (*community/nation*)^w We made a *mansakan* (*rite-place*) they (*are*) *na'sekoh*⁹⁸ (*its^x votaries*); so let-not assuredly mutually altercate you^g in the matter [*they*]^y; and let-invite [*you^s*] to your^t Lord; verily you^g surely (*are*) on a *buda* (*divine-guidance*) straight.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَزَّعُنَّكُمْ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ

68. And *en* (*if*) they^z disputed you^g then let-say [*you^s*]: Allah (*is*) knowinger by what you^z work.

وَإِنْ جَنَدُوكَ فَقُلْ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

69. Allah rules among you^b The *Qeyamatey*'s^w (*Judgment's*) Day in what you^c were in it^x differing you.^z

اللَّهُ حَكَمَ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

70. Have not known [*you^s*] that Allah knows what (*are*) in the Heaven^w and the Earth;^w verily *tha'leka* (*afar-that-it/that*)^x (*is*) in a book; verily *tha'leka* (*is*) on Allah easy.

اللَّهُ تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

71. And worship they^z of lesser than/without Allah what not *younazzel* ([*He*] *iteratively descend*) by it^x an authority, and not for them by it^x a knowledge; and not for the *dha'lumeend*⁹⁹ (*injustice-doers*) of *na'sseren* (*iterative succorer*).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَنًا وَمَا لَيْسَ هُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

72. And if (*being/to be*) recited on them Our *Aya'te*^w (*Qur'anic statements*) evidents^w [*you^s*] know in the faces (*of*) whom^t unbelieved they^z the *munka're* (*rationally/-Sharey'ah unacceptable deed/say*); almost they^z assault by whom^p recite they^z on them Our *Aya'te*^w let-say [*you^s*]: do then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you^b by eviler/evilest than *tha'lekum* (*collective afar-that*)^x The Fire^w promised it^w Allah whom^p they^z unbelieved; and wretched (*is*) the destiny.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا يَبْيَسُ تَعْرُفُ فِي وُجُوهِ الظَّالِمِينَ كَفَرُوا الْمُنْكَرُ يَكَادُونَ يَسْطُوْنَ بِالْمُنْكَرِ يَتَلَوَّنُ عَلَيْهِمْ ءَايَاتُنَا قُلْ أَفَابَغُكُمْ بِشَرِّ مِنْ ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الظَّالِمِينَ كَفَرُوا وَبَنَسَ الْمَصِيرُ

73. O, you the mankind, (*had been*) struck a parable/example, so *ista'me'ao* (*let-affirmably listen you^z*) for it;^x verily whom^t you^z invoke of lesser than/without Allah never create they^z flies and even *en* (*if*) they^z gathered for it;^x and if filch them the flies a thing they^z cannot rescue it^x from it^x weakened the seeker and the *mattloo'be*¹⁰⁰ (*that which is being sought after*).

يَتَأْيِدُهَا النَّاسُ ضُرِبَ مَثَلٌ فَآسْتَمِعُوا لَهُ إِنَّ الظَّالِمِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ خَلَقُوا ذَبَابًا وَلَوْ أَجْتَمَعُوا لَهُ وَإِنْ يَسْلِمُهُمْ ذَبَابٌ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعْفَ الظَّالِمِ وَالْمَطْلُوبُ

74. And not appraised they^z Allah His right appraisement; verily Allah surely (*is*) Omnipotent, Mighty.

مَا قَدَرُوا اللَّهُ حَقَّ قَدْرَهُ إِنَّ اللَّهَ لَقَوْيٌ عَزِيزٌ

⁹⁸ That is “devotees to it or binders by its precepts.”

⁹⁹ The word “ظالِم” = “the injustice-doer,” as “الظالم” = “injustice.” See the Lexicon attached to this Translation.

¹⁰⁰ The word “mutloob”=“المطلوب” is an objective singular masculine noun.

75. Allah *yasstafey*¹⁰¹ (*/He* superlatively and exclusively selects) of the angels, messengers and of the mankind; verily Allah (is) *Sameeon* (*Acute-Hearer/Enabler of others to hear/ favorable Answerer to prayer*), *Basseeron* (*keenly: Seer/Omniscient*).

الله يَصْطَفِي مِنَ الْمَلِئَةِ
رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ

76. Knows [*He*] what (is) between their hands^w and what (is) behind them; and to Allah (are to be) returned the matters.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

77. O you who^r believed they^z: *erka'o* (*let-you^x markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*), and let-kowtow you^z, and let-worship you^z yourⁿ Lord, and let-do you^z the *khayra*¹⁰² (*desirable/worship/goodness*), *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b prosper you.^z

يَنْأِيْهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا
وَاسْجُدُوا وَاعْبُدُوا رَبِّكُمْ وَافْعُلُوا
الْخَيْر لَعَلَّكُمْ تُفْلِحُونَ

78. And *jahido*¹⁰³ (*let-earnestly exert you^x your utmost mental, physical and possessorial efforts fighting/striving*) in Allah His right *Jehad* (*earnest exertion of utmost mental, physical and possessorial efforts fighting/striving*); He *ejtaba* (*directly and favorably selected*) you^b and not made [*He*] on you^b in the religion of a *harajen*¹⁰⁴ (*constraint/sin*); yourⁿ father *Ebraheema's* (*Abraham's*) sect^w/faith^w he named you^b the Muslims of before¹⁰⁵; and in this^x to be the messenger a witnesser/testifier on you^b; and be you^z witnesses/testifiers on the mankind; so *aqemo*¹⁰⁶ (*let-you^x up-to-fulfill the prescribed obligations of* the Prayer^w *aa'to*^x (*let-you^x accord and fulfill the obligations of* the Zakata^w¹⁰⁷ (*prescribed percentage of personal possessions*);^w and *ea'tasemo* (*let-safeguard/adhere you^x*) by Allah; He (is) yourⁿ *Mawla* (*Guardian*); so *ne'ama* (*most excellent*) (is) The *Mawla* and *ne'ama* (is) The *Na'ssero* (*iterative Succorer*).

وَجَهَدُوا فِي اللَّهِ حَقَّ جِهَادِهِ
هُوَ أَجْتَبَنَّكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي
الَّذِينَ مِنْ حَرَجَ مَلَةً أَبِيكُمْ
إِبْرَاهِيمَ هُوَ سَمِّنَكُمُ الْمُسْلِمِينَ
مِنْ قَبْلٍ وَفِي هَذَا لِيَكُونَ
الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا
الصَّلَاةَ وَءَاتُوا الزَّكُوْةَ وَاعْتَصِمُوا
بِاللَّهِ هُوَ مَوْلَكُمْ فَنِعْمَ الْمَوْلَى
وَنِعْمَ النَّصِيرُ

¹⁰¹ See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: *selected the best from among other similars*. The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “*على*.” In the case of (a) it could include *more than a single element*. In the case of (a) *الاصطفاء* “اصطفاء” is for *superlative selection* (i.e. taken the *best of the bests*) for: a *mission, preference, or bestowment of a privilege over the entity subject of ااصطفاء*.” In the case of (b) the subject of “اصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

¹⁰² The word “*خير*” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is *desirable*, of *worthiness* or *goodness*. Clearly charity, prayer, or any meritorious deed is surely “*خير*”

¹⁰³ The word “*Jahado*=”*جاهاوا*=” you earnestly exert your utmost mental, physical, and possessorial efforts fighting/striving in Allah's cause. However, the word “*جاهد*” is root word for “*Jehad*,” which has *several meanings*: (1) stood fast to *submit him/her self to Allah's criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹⁰⁴ The word “*حرج*” = “*اللسان*,” “*اضيق الضيق*” see e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called “*حرج*,” that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, “*حرج*” could mean “*sin*.”

¹⁰⁵ That is in former Sacred Writs.

¹⁰⁶ The word “*أقيموا*” is rooted in “*أقام*” =uphold/sustain/maintain.

¹⁰⁷ See the Lexicon attached to this Translation for what are exactly the *Zakah* and its *implications*. +